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Secularization Theology, Charismatic Renewal, and
Luther's Theology of the Cross

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Book Review

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BOOK REVIEW

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NEOTESTAMENTICA ET SEMITICA: STUDIES IN HONOUR OF MATTHEW BLACK. Edited by E. Earle Ellis and Max Wilcox. Edinburgh: T. & T. Clark, 1969. xxi and 297 pages. Cloth. 55 shillings.

Black was greeted by friends and former students with this volume on the occasion of his 60th birthday. It is a fitting tribute to a scholar of distinction, an editor of discrimination, and a teacher committed to the service of his church. His training under Paul Kahle at Bonn and at Glasgow University equipped him with a mastery of later Semitic language and literature; he brought this equipment to the study of the New Testament and early Eastern Christianity. His *An Aramaic Approach to the Gospels and Acts* is a standard item in New Testament bibliography, while his study of *The Scrolls and Christian Origins* summed up much earlier research and made significant original contributions. He has been editor of *New Testament Studies* since its first issue.

Twelve papers are devoted to special topics in New Testament studies. It is hard to pick some out as specially good, since this *corona* has all flowers and no thorns. Those that struck this reviewer as specially interesting included N. A. Dahl's study of the binding of Isaac and the terminology of atonement in Rom. 8:32. Gal. 3:13-14 and Rom. 3:24-26 also seem to reflect this language, traditional in the church by Paul's time. E. E. Ellis surveys recent literature on the Jewish literary form of Midrash and implications for the study of the Old Testament in the New. There are interesting contributions to the study of Mark by C. F. D. Moule (on Mark 4:1-20), Eduard Schweizer (on Markan eschatology), and Ethelbert Stauffer (Mark 6:3). W. C. van Unnik examines the background of the term *patroparadotos* in

1 Peter 1:18 in a valuable lexicographical essay.

The volume also includes four essays that deal with text-critical problems in the New Testament, and five essays that deal with aspects of Judaic thought in the New Testament era. F. F. Bruce outlines the use of Daniel in the literature of Qumran, a valuable addition to the history of Daniel's influence. G. Vermes has an interesting evaluation of the newly discovered Targum Neofiti's interpretation of Ex. 16:15. Students of the Gospel of John will find it helpful for the understanding of the "living bread" idea in that book.

The volume includes a short *curriculum vitae* of Black, a bibliography of his writings, a list of scholars who wished to add their congratulations to those of the writers, and useful indexes. The writers and editor have produced a tribute worthy of the scholar to whom it is dedicated. That is high praise.

EDGAR KRENTZ

PRIMITIVE CONCEPTIONS OF DEATH AND THE NETHERWORLD IN THE OLD TESTAMENT. By Nicholas J. Tromp. Rome: Pontifical Biblical Institute, 1969. xxiv and 241 pages. Paper. 3,300 Italian lire.

Beginning with a survey of Ugaritic materials on death and the netherworld, Tromp provides a comprehensive survey of the local aspects, millieu, and personal aspects of Sheol in the Old Testament. The contributions of the Ugaritic materials is not only linguistic and philological, but the author also attempts to obtain a better perspective of Israelite views on death with the help of conceptions found in these extrabiblical texts.

Tromp divides his study into two sections: (1) a survey of the names and epithets for netherworld; (2) a study of the implications

of these names as elaborated in other Biblical contexts. The most notable failing of this monograph is its lack of synthesis. Summaries and evaluation are badly needed for each chapter, and the 3-page conclusion is enigmatic in its intent.

Since Tromp was a student of Mitchell Dahood, readers will not be surprised by his view that death was experienced, not as an abstract power or an inexplicable fate but as a personal reality, the archenemy, the king. The grave and the netherworld are described in the Bible in similar terms, and Tromp believes that the grave is the earlier concept.

This study is most valuable for its analytical data. Thus Sheol is the place of destruction, dust, shifting sand, and forgetfulness, while death is called the Hungry One or King of Terrors. The netherworld is best described in negative terms: no possessions, no memory, no knowledge, no joy, no return, no end.

In addition to the defects already noted, Tromp has a disconcerting way of including German and Italian quotations in his text, instead of translating them and relegating the original, if necessary, to the footnotes.

To call the netherworld's "channel" (Job 33:16 ff.) the Styx is at best careless. More seriously, Tromp chides William Foxwell Albright for believing that all close parallels between Israelite and Canaanite literature belong to the exilic and post-exilic time. In fact, some of Albright's most distinguished contributions have tried to show "swarms of Canaanitisms" in the Bible's oldest poems, such as the Song of Miriam and the Song of Deborah.

RALPH W. KLEIN

TWO CHURCHES — ENGLAND AND ITALY IN THE THIRTEENTH CENTURY. Edited by Robert Brentano. Princeton, N. J.: Princeton University Press, 1968. Cloth. 372 Pages. \$11.00.

Brentano compares the church life of England and Italy in the 13th century in the areas of administration, litigation, episcopacy, sanctity, monasticism, record keeping, and the writing of history. The author sees the English church as a church of bishops;

they were its saints, and they ruled its large and contiguous dioceses which were divided into geographical archdeaconries. Compared with English administrative sophistication, Italy's churches lacked organization, and in place of dioceses there were scattered episcopal holdings. England was divided into 21 dioceses, whereas Italy had five times that many. In England the bishop was often a saint (Becket, Anselm, Hugh of Avalon) who engaged in reforming activities, but in Italy the saint was the reforming friar who more often than not was opposed by the bishops, who were the objects of the reforms. A significant cause underlying the difference between the churches is the fact that England was rural and Italy urban. Englishmen also valued history (or at least recent memory), whereas the Italians were dominated by enthusiasm and the present. In his analysis of the styles of these two national churches, Brentano has discovered that in each church there existed all the qualities of the other, but the arrangement of their parts produced a difference in their life. The author's narration is supported by a clear grasp of sources and presented in a lively prose. This book indicates the futility of generalizations which claim to delineate within a small compass such broad topics as the medieval church or the 13th century without further qualification according to geography. It also portrays in a striking manner the effect of national or ethnic characteristics and other nontheological factors on the life, organization, and even theology of the church—a conclusion which can be studied with profit by the church of the 20th century. CARL VOLZ

CHURCH AND STATE IN THE TEACHING OF ST. AMBROSE. Edited by Claudio Morino. Translated by M. Joseph Costelloe. Washington, D. C.: The Catholic University of America Press, 1969. 218 pages. Cloth. \$9.95.

Although times have changed since Constantine's conversion, the basic issue of church-state relations which his imperial support of Christianity created has remained to the present. The church fathers of the fourth century, notably Ambrose, wrestled with this

problem and eventually succeeded in achieving a measure of independence from state control for the church. Morino has rendered a laudable service in delineating Ambrose's position vis-à-vis the emperor. The church had no absolute need for the state, although in the divine plan the help of the state could further the action of the church. But in a Christian state the civil authorities were bound to follow the direction of the ecclesiastically constituted guardians of society, that is, the clergy, in matters of morality, public and private. Ambrose insisted that a Christian state was obliged to bring laws into conformity with Christian principles, not only in the private sector but also in matters of war, justice, and affairs of state. By acting in this way the state could reach its highest ideal, which was to work not only for the material welfare of its subjects but to assist them to attain their eternal goal. Morino suggests that in theory the subordination of the state to the church in spiritual matters, as Ambrose advocated, has validity for all time, but the difficulty in implementing such a theory lies in the reality that fallible men must execute it.

In the long history of church-state relations, Ambrose stands out as a crucial figure, and we welcome this exhaustive treatise on his position. But it is unfortunate that the author has elected to support Ambrose' argument for the primacy of Rome on the generally discredited grounds of Petrine priority, and has approved of the equation of church with clergy. Throughout the book Morino is sparring with Hans von Campenhausen's *Ambrosius von Mailand als Kirchenpolitiker*. The author tends toward a triumphalist view of the church over the state, identifying closely with Ambrose in asserting the authority of the church in secular affairs. This is especially disturbing since Morino heads the influential Office of the Sacred Congregation for the Clergy at the Vatican. Prejudices aside, it is still a good book on Ambrose. CARL VOLZ

WALKING WITH THE WIND. By Sallie Chesham. Waco, Tex.: Word Books, 1969. 132 pages. Cloth. \$3.95.

This is an exhilarating collection of poetry by the author of a Salvation Army history and the originating genius behind The Old Hat Coffee House in Chicago's Near North Side. The poems express the varying moods of a person who has experienced pains, indignities, failures, as well as joys in a life dedicated to the service of others.

The poetic talent is evident in the author's ability to achieve harmony of thought and rhythm in varying forms. The tone inclines to the romantic. The transparency of mood and thought is refreshing.

While religious poetry is often studded with clichés and archaisms, this poet achieves new insights through some novel expressions.

ERWIN L. LUEKER

THE SCHOOL OF PETER ABELARD.

Edited by D. E. Luscombe. New York: The Cambridge University Press, 1969. 360 pages. Cloth. \$12.50.

Abelard, one of the most controversial figures of the 12th century, still calls forth varied assessments of his theological position. He was condemned in 1140 on a number of charges which included tritheism, Nestorianism, Arianism, and Pelagianism. In this volume Luscombe considers the influence of Abelard's principal teachings among his contemporaries and successors. His aim is to explain the conflicting estimates of Abelard which were current in the 12th century and later, and to provide a full account of the writings and varied fortunes of Abelard's disciples.

The most striking feature of the book is the manner in which the author supports the proposition that Bernard of Clairvaux sought to label Abelard a heretic without presenting documentation to support this serious charge. Abelard undoubtedly had patristic and Scriptural evidence on his side in his views on original sin, the Trinity, free will, and grace. Bernard managed to condemn many of Abelard's propositions without ever having read his opponent's works! Despite his condemnation in 1140, Abelard's stimulation to 12th-century theology and his contribution to dialectics place him in the same category as Origen and Tertullian—a heretic whose

aberrations were sloughed off but whose main theses were eventually recognized as orthodox. Luscombe's analysis of Abelard's condemned propositions, given in context with cross-references to his other writings, seem to support the view that Abelard was not an "Abelardian." This reassessment of the 12th-century controversies clearly portrays the danger of personal animosity (even in such saint as Bernard) getting in the way of sober and fair theological discussion. In this work Bernard is clearly the villain.

CARL VOLZ

FREDERICK BARBAROSSA, A STUDY IN MEDIEVAL POLITICS. Edited by Peter Munz. Ithaca, N. Y.: Cornell University Press, 1969. 422 pages. Cloth. \$11.50.

This is a highly readable study of Frederick Barbarossa and is the first major evaluation of this medieval ruler in nearly a century. As king of Germany and later as emperor, Frederick was one of the most spectacular and productive rulers of the medieval period.

Munz, professor of history at Victoria University in Wellington, New Zealand, introduces the study with a history of the famous Kyffhäuser legend, according to which the emperor never died but is asleep, awaiting that moment in history when Germany will require a savior. The author describes the various manifestations of this myth, both in German poetry and history, suggesting the powerful force a myth holds in shaping a nation's self-understanding. Probably the most significant contribution of this new study is the author's point that Frederick's overall involvement in Italy was part of a Great Design in which he sought to weld Swabia, Burgundy, and Lombardy into one strong *terra imperii*. This centrally located kingdom would constitute the basis of imperial economic and political power, and had it been successful, would very likely have brought into being a unified German state by 1200 instead of 1870. Such conjectures aside, Munz's suggestion of a Great Design is supported by impressive primary documentation, and Fred-

erick's otherwise puzzling diplomatic moves are made plausible by seeing them in light of the design. The author's interpretation of the papal schism in 1159 is favorable to Frederick. He suggests that "all in all, the claims of Alexander [III] and Victor [IV] were fairly even" (p. 219), and the council at Pavia was not an imperially controlled conclave. This assessment is remarkably contrary to the almost universal judgment of historians, but Munz sustains it with plausible reasoning and documentation. Such reinterpretations appear frequently in the book and make it an interesting and important new study on a fascinating individual and a fascinating period.

CARL VOLZ

ARABIA AND THE BIBLE. By James A. Montgomery. New York: KTAV Publishing House, 1969. xxxv and 207 pages. Cloth. \$12.50.

This book contains Montgomery's Haskell lectures at Oberlin College in 1930, first published in 1934. They remain the best synthesis on all aspects of the relationship between Israel and Arabia even if the intervening 35 years have seen the epigraphic and other archaeological evidence increase many times.

An appreciative prolegomenon by Gus W. Van Beek, a curator with the Smithsonian Institution who has played a major role in increasing our knowledge of Arabia, attempts to bring the discussion up-to-date and to correct mistakes such as Montgomery's identification of the words *Arabia* and *desert*.

Israel was related to Arabia in two primary ways, ethnic and commercial. The former area Montgomery treated by a basic study of the patriarchal genealogies showing the kinship that was sensed by the Israelites. Arabia's prominent role in the economy of Israel stems from its great resources in frankincense and myrrh, resources apparently as lucrative as Arabia's oil today. The purpose of the Queen of Sheba's visit with Solomon was to secure trade routes for distribution of the spices.

Van Beek argues convincingly that the decline of Arabia did not stem from competition on the trade routes. Instead he con-

nects the economic failure with the rise of Christianity and the attendant cessation of the cremation of frankincense-covered bodies.

RALPH W. KLEIN

MOVEMENT AND REVOLUTION. By Peter L. Berger and Richard J. Neuhaus. Garden City, N.Y.: Doubleday and Co., 1970. 240 pages. Paper. \$1.45.

This is the first book to come to this reviewer's attention whose last pages are called "A Wager." It could hardly end any other way, because the two parts of this volume represent very divergent points of view as they deal with contemporary American radicalism. Peter Berger experienced some of the Nazi terror; hence his expectations of liberation by armed revolution—and that is the only kind, he holds, which deserves the name!—are less than zero.

Berger's discussion of radical movements in our day are brightly illuminated by references to similar Fascist tactics practiced by Mussolini and Hitler in their bid for power. As a sociologist he speaks with authority when he points out that "the attack by contemporary American radicals on value-free sociology follows step by step the earlier attack of Nazi ideologists on the same conception of the discipline" (p. 44).

Neuhaus' part of this volume is almost twice as long as Berger's. In essence, it is an effort—the first one this reviewer has come across!—to apply the seven standard criteria of a just war to the issue of revolution. Unlike Berger, Neuhaus understands the concept "revolution" as radical social change and not just armed violence.

Neuhaus' essay, as he himself says, was written for the kind of readers one might meet "on almost any college campus, in demonstrations and rallies, and in the boardrooms of the most prestigious cause organizations in the country" (p. 234). His call for responsibility and humanism in revolutionary movements, we predict, will quickly "turn off" those who are under thirty. In fact, one may wonder if Neuhaus is not dealing himself out of the chance of being heard by young revolutionaries, since his work is an extremely detailed analysis of the phenome-

non of radical and even violent change. This reviewer has not met many revolutionaries that would take the time to read Neuhaus' careful study.

Both Berger and Neuhaus express the hope that a more just society can be achieved without the enormous suffering brought on by violence. Both essays suggest the general direction which our culture must take if our nation is to escape extensive armed uprising.

For anyone interested in the agonizing aspects of contemporary revolutionary movements this is a must volume.

MARTIN H. SCHARLEMANN

PSALMS: THE PRAYER BOOK OF THE BIBLE. By Dietrich Bonhoeffer. Translated by James H. Burtness. Minneapolis: Augsburg Publishing House, 1970. 86 pages. Cloth. \$2.75.

This is a creative interpretation of the Psalms by the famous German theologian and martyr. He finds in the Psalms prayers to God that are also the Word of God. The prayers of David are the prayers of Christ, hence Christ prays in and through the person who prays the Psalms.

The author lists the following as subjects treated in the Psalms and devotes a brief chapter to each: creation, law, holy history, the Messiah, church, life, suffering, guilt, enemies, the end. The book concludes with a biography of Bonhoeffer by Eberhard Bethge.

The German has been well translated into idiomatic English.

ERWIN L. LUEKER

TURKEY'S SOUTHERN SHORE: AN ARCHAEOLOGICAL GUIDE. By George E. Bean. New York: Frederick A. Praeger, 1968. 188 pages, with 77 plates. Cloth. \$7.95.

Turkey has seen the march and counter-march of civilizations and religions for millennia. One of them was Christianity as proclaimed by Paul. The history, life, and monuments of this land are thus of more than antiquarian interest to students of the Bible.

Add further that Turkey perhaps has more well-preserved monuments of the Greco-Roman age than any other country and it becomes important for the student to know it well.

Bean, an Englishman who taught classics at the University of Istanbul, gives us the second volume he has published on Turkey. The first, *Aegean Turkey* (1966), dealt with the western coast of Asia Minor, including such well-known cities as Pergamum, Ephesus, Sardis, and others. For most of them there is also abundant literary evidence that aids in the interpretation of the monumental evidence. The book was a rousing success.

The present volume does the same for the southern coast of Asia Minor; the ancient regions included are Cilicia (Rough and Smooth), Pamphylia, and Lycia. The cities treated generally did not play a major role in world history. Even their names sound recondite to the nonprofessional who is neither historian, archaeologist, or classicist: Aspendus, for example, or Side, Termessus, and Attaleia. Moreover, most did not produce famous literary men to glorify their histories. The present volume is a remarkable retelling of their history and a delightful description of and tour through their monuments. Bean has a flair for making stones come alive.

Paul went through this region. While Bean is not telling the story of early Christian missionary expansion, his book is an invaluable portrayal of the religions and cultural backdrop to that movement. This reviewer thoroughly enjoyed it.

EDGAR KRENTZ

THOMAS MORE'S PRAYER BOOK: A FACSIMILE REPRODUCTION OF THE ANNOTATED PAGES. Edited and translated by Louis L. Marty and Richard S. Sylvester. New Haven, Conn.: Yale University Press, published for the Elizabethan Club, 1969. xlv and 206 pp. Cloth. \$12.50.

More's Latin *Book of Hours* and a liturgical *Psalter* are included in a handsome volume from the Yale University Press. *Thomas More's Prayer Book* was with him in the

Tower (April 17, 1534, to July 6, 1535), awaiting death. It included "A Godly Meditation," More's justly famous prayer written "whyle he was prisoner in the tower of London, in the yere of our Lord, 1534."

The *Book of Hours* and the *Psalter* contain marginalia, some in Latin, some in English. They also provide evidence of some of the problems that afflicted More while in prison. Tribulation was his, and this is reflected in his notes. He was concerned not only for himself but also for the state of affairs in the England of Henry VIII. In this connection we must not fail to commend the highly informative introduction by the editors.

Liturgiologists may be interested in this volume. The text of the Psalms is, of course, the Vulgate. Musical notes are given for the antiphons.

Artists may be drawn by the woodcuts: six in the *Book of Hours*, two in the *Psalter*, besides the decorated initial letters.

What was More's favorite psalm? It is impossible to tell, but inside the back cover are listed the opening words of five psalms (21, 19, 73, 97, 101 according to the Vulgate).

The Elizabethan Club produced this as No. 4 in its list of publications.

CARL S. MEYER

THE PSALMS: CHRONOLOGICALLY TREATED WITH A NEW TRANSLATION. By Moses Buttenwieser. New York: Ktav Publishing House, 1969. xlv and 911 pages. Cloth. \$22.50.

When Buttenwieser's commentary was first published in 1938, it was already something of an anachronism. Due to Gunkel's form-critical studies and Mowinckel's cult-functional approach, it had become clear that a "contemporary" (*zeitgeschichtlich*) approach attempting to establish a precise historical context for each psalm was doomed. Buttenwieser persisted in seeking historical events or contexts which could have given impetus to the composition of a psalm, even though Gunkel's findings lead to the conclusion that songs may have been transmitted

orally in a variety of settings before they were reduced to writing.

Nahum M. Sarna's prolegomenon to this new edition capably reviews the history of Psalm studies from the early rejections of Davidic authorship, through the fresh stimulus of Gunkel and Mowinckel, to the important linguistic assistance offered by the Ugaritic documents.

Buttenwieser still held that the Psalms were influenced by the prophets; the general consensus today would be precisely the opposite. While Buttenwieser ascribed four fifths of the Psalter to the Persian period, scholars like Mowinckel, Kaufmann (Israeli), and Albright date many or even most of them to preexilic times.

An example of his work: In discussing Psalm 23 Buttenwieser first prints the King James Version and follows this with laudatory comments by Henry Ward Beecher and Spurgeon. Most of the remaining discussion is dedicated to a rejection of the Davidic authorship (David did not have the religious inwardness manifested in this psalm), and to the support of his hypothesis that the author of Job also wrote Psalm 23. Two brief comments on "rod and staff" and "dwell in the house of the Lord" conclude the discussion.

Faced with the rich fare in the commentaries of Kraus, Weiser, and Dahood, few pastors would find the type of information ably presented by Buttenwieser of much value. It is good, however, that libraries and professional scholars will again be able to obtain this book for their collections.

RALPH W. KLEIN

THE BEGINNING OF ETERNAL LIFE: THE DYNAMIC FAITH OF THOMAS AQUINAS, ORIGINS AND INTERPRETATION. By James A. Mohler. New York: Philosophical Library, 1968. 144 pages. Cloth. \$4.95.

In examining the theology of faith and its eschatological dynamism as taught by "the Angelic Doctor," Mohler advances three reasons for going back to the Middle Ages. First, he says, Thomas synthesized the first 1,300 years of Christian tradition on faith;

second, by the study of Thomas we can see the true place of faith in medieval times; and third, although modern theology of faith tends more toward the immanent, the personal, and the existential, nevertheless it takes into account and sometimes contrasts with that of earlier theologians. Mohler's assumption that most modern theologians are quite familiar with medieval theology is possibly somewhat sanguine. For those who are not familiar with it this brief study may serve as an intriguing introduction. In any case it may help them appreciate the seriousness with which the great theologians of the past have dealt with a subject that in view of its eschatological implications should be of real concern for all theologians, as well as for nontheologians. The study is well documented and supplied with a helpful bibliography.

LEWIS W. SPITZ

THE THEOLOGICAL FOUNDATION OF OF LAW. By Jacques Ellul. New York: Seabury Press. 140 pp., no index. Paper. \$1.95.

This paperback reprint of the provocative work by the French lay jurist (see *CONCORDIA THEOLOGICAL MONTHLY*, XXXII [March 1961], 186) proposes again to put law, and particularly "natural law," into a theological dimension but in methods running counter to tradition. The Lutheran will be interested in the effort to avoid the Law-Gospel context.

RICHARD R. CAEMMERER SR.

THE RADIANCE OF CHARTRES. By James Rosser Johnson. New York: Random House, 1965. 96 pages. Cloth. \$4.95.

This work, number four in the Columbia University Studies in Art History and Archeology, grew out of a doctoral thesis at Columbia University directed by Meyer Schapiro. The author attempts a new approach to the study of the stained glass of Chartres which emphasizes the visual experience rather than historical development. Johnson examines such questions as surface conditions, problems of glare and irradiation, methods by which color constants are estab-

lished, and the arrangements of colors as related to the expression of various religious scenes. Fourteen color plates are included to illustrate his narrative. This excursion into the color symbolism and style of the Middle Ages leads one to appreciate more fully the skill of those medieval craftsmen whose technique, unfortunately, died with them.

CARL VOLZ

GOD'S CHOSEN PEOPLE: A THEOLOGICAL INTERPRETATION OF THE BOOK OF DEUTERONOMY. By Ronald Clements. Valley Forge: The Judson Press, 1969. 126 pages. Paper. \$2.50.

After an opening chapter on the significance of Deuteronomy, Clements gives a popular and lively summary of the covenant people of God, the gifts of God, the meaning of worship, the growth of the canon, and Old Testament theology. Previous works by this British scholar have dealt in depth with the covenant traditions of Israel.

Israel's uniqueness is disclosed in the phrase "a people holy to Yahweh your God." This holiness is an established fact, not a spiritual ambition. Commanded to keep the Law because it was already holy, Israel was given laws, at least in Deuteronomy, to enable it to live up to its exalted position. This reform document hoped to persuade everyone to respond to the call of God — the doctrine of a remnant plays no role.

While other Biblical documents stress the covenant with Abraham, the covenant with David, and the Sinai covenant, Deuteronomy places all its emphasis on the latter and seems to have rejected the Davidic covenant. It thereby denied the notion of a permanent and unconditional bond with Yahweh and insisted instead that this bond was connected with laws which defined how holiness was to be expressed.

In regard to election, Deuteronomy moved beyond Yahweh's choice of king or national shrine to proclaim that the whole nation was his special choice. Election stems from God's love and His covenant with the ancestors. Thus the patriarchal covenant — contrary to its earlier tie to the Davidic covenant — is seen as *declaring* the election which the Sinai

(Horeb) covenant brought to realization.

All those who are interested in authority and canonicity will be especially stimulated by Clements' description of the role played by the covenant, the king, and the prophetic word in giving Deuteronomy a unique status and thus beginning the canonical process.

RALPH W. KLEIN

HERMANN GUNKEL: ZU SEINER THEOLOGIE DER RELIGIONSGESCHICHTE UND ZUR ENTSTEHUNG DER FORMGESCHICHTLICHEN METHODE. By Werner Klatt. Göttingen: Vandenhoeck & Ruprecht, 1969. 280 pages. Paper. DM 34.00.

Genesis, prophets, Psalms, and the history of Israelite literature — these were the foci of Gunkel's epoch-making labors. Klatt meticulously traces Gunkel's development in his three major works: *Schöpfung und Chaos* (a study in the history of religion), *Die Genesis*, and *Die Psalmen* (commentaries in which Gunkel developed the form-critical method and began to sketch the history of Israelite literature).

Gunkel studied history not only to find out what happened, but he also sought the *meaning* of the past via a philosophy of history in which romanticism was mixed with Hegelian idealism. Gunkel's idealistic belief in the revelatory character of history was vitiated by the events of World War I and its consequences, and it yielded the field to dialectical theology. After World War II Von Rad gave theological importance to faith's interpretation of history, but not to the actual unfolding of history itself. Recently, however, men like Rendtorff and Pannenberg have insisted that both history and faith's interpretation of it meet us *only* as tradition. Klatt contends that with this new *Überlieferungsgeschichte* the question of the history of religion, Gunkel's consuming interest, has once again become central in systematic theology. This detailed evaluation of Gunkel's pervasive effect on modern Old Testament studies provides much-needed background from newly gathered materials and will become a standard reference volume.

RALPH W. KLEIN